1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

582 601 Since the children of two brothers or two sisters cannot marry each other, they are not *kura* and *naena* but call each other "brothers" and "sisters," using the terms for elder or younger brother or sister according to their age[1].

621 224 606 (Every Vedda so readily helps all the other members of his community and shares any game he may kill or honey he may take in so liberal a manner that at first it was difficult to determine who were the individuals who had a special claim on others of the group. Certainly at first sight it seemed as if all game were equally divided among the members of the group, but after a little time we perceived that while an unmarried man looked especially after his mother, a married man's father-in-law had at least an equal claim on his son-in-law and in practice often received more attention, since a man generally spent most of his time with his wife's family) That the relationship between 606 father-in-law and son-in-law is very close was shown in a number of ways, thus, when discussing children and their bringing up with Handuna of Sitala Wanniya, we asked him whether Veddas [842] preferred to have a son or a daughter, the answer was prompt and decided, "a daughter, for thus a man obtains a son-in-law"; and on another occasion when discussing relationship he stated very decidedly, *amma mama ekei*, mother and mother's brother (i.e. father-in-law) are alike, and pointed out that as a man treats

[1] It may be worth while to say something concerning the alleged intermarriage of brother and sister among the Veddas, since Bailey and Hartshorne believed that such marriages occurred, and the Sarasins considered further investigation advisable. Our conclusions agree so thoroughly with Nevill's that we feel that we need do no more than quote what he has written on this subject. "Much nonsense has been written by persons who ought to have known better, about marriage of Vaeddas with their sisters. Such incest never was allowed, and never could be, while the Vaedda customs lingered. Incest is regarded as worse than murder. So positive is this feeling, that the Tamils have based a legend upon the instant murder of his sister, by a Vaedda to whom she had made undue advances. The mistake arose from crass ignorance of Vaedda usages. The title of cousin with whom marriages ought to be contracted, that is, mother's brother's daughter, or father's sister's daughter, is *naga* or *nangi*. This in Sinhalese is applied to a younger sister. Hence if you ask a Vaedda, 'Do you marry your sisters?' the Sinhalese interpreter is apt to say, 'do you marry your naga?' The reply is (I have often tested it), 'yes—we always did formerly, but now it is not always observed.' You say then, 'What? marry your own sister naga?' and the reply is an angry and insulted denial, the very question appearing a gross insult; and if put by a Sinhalese, the Vaedda would probably not even reply to him, but turn away with a gesture of contempt." *Taprobanian*, Vol. 1, 1886, p. 178.

1;Seligmann & Seligmann E-5 (1907-1908) 1911
AX5 Vedda AX5

p. 135, but it may be noted that Bailey clearly did not know of the existence of shamanistic ceremonies and we have little doubt that the information given him, which he took to refer to dreams, in fact described the experiences of possession. The "few sticks...with a branch thrown over them" are clearly remains of the *maesa* upon which the offerings are placed.

The *Maha Yakino* are the spirits of old Vedda women, the chief of whom is the Maha Kiriamma, who, as Bailey pointed out in 1863, is more feared than loved, and in many cases is supposed to send sickness. It was said that her name was Anami and that she lived at Okegala near Alutnuwara, dying of old age; but in spite of these circumstantial details, which are perhaps due to the teachings of Tissahami, neither the name nor the memory of her husband has survived.

Unapane Kiriamma is another important *Maha Yakini* who lived near Unapane[1].

Unapane Kiriamma also gives luck in honey getting, and it is thought that she in some way causes bees to build good combs, in fact, all the *Maha Yakino* are associated with rock honey from the belief that they especially affect the rocky crests of hills[2].

Although the *Maha Yakino* are looked upon as the spirits of old Vedda women and are reputed to show their fondness for children by kidnapping them, they are regarded with considerable awe, for they are considered to send disease, and it is necessary to make an offering to them in order that this may be removed. This is generally done at the *kolamaduwa* ceremony described on p. 268. With the exception of the

[1] She is known to the jungle Sinhalese of the Vedirata, who state that with her husband Unapane Kaira Wanniya she made the Unapane paddy fields. She is particularly invoked by barren women, and those who have brought forth still-born children, for increase of cattle and milk, to prevent cattle being taken by leopards or damaging the crops and to give good harvests.

[2] Offerings of honey made to the *Maha Yakino* are described elsewhere. The belief that the *Maha Yakino* are especially associated with hills is also found among the Sinhalese of the Vedda country, who especially associate these spirits with hills on which springs are found or on which streams arise. One such hill near Nilgala, which at the end of the rains has many small streams running down its face, is known as Yakini Ela and is especially associated by the neighbouring Sinhalese with the *Maha Yakino*, who they say can be heard moving about the crest at night.

4: Lewis N-5 (ca. 1906-1918) 1919
AX5 Vedda AX5

165 the other hand, the mortality would be very considerable among the offspring. This mortality, when infantile, would generally be among the first born and last born, owing to maternal immaturity in the first case and constitutional depletion in the last.

842 593 On the question of sex I found that the prevalent idea was that if a wife was not thoroughly obedient to her husband she would invariably give birth to females, and it was only complete subjection to the husband's will that could secure a preponderance of males.

I could get no information on the subject of barrenness or sterility.

776 782 As regards the religion of the Veddas previous to their modernization, it appears that they believed in certain "Yakko," who exercised certain influences for good or evil. There was no conception of a Supreme Creator. On the other hand, the "Yakko" possessed, in common with humanity, a tendency to favour; so that it was always possible to secure its influence in return for special molifying ceremonies. Thus, by certain incantations, ceremonial offerings, or honorific declarations, the Yakko who exercised specific powers could be induced to subtend influence to the advantage of the individual then desiring it. Thus, the Yakka who guarded the deer might be induced to direct the deer to come within the reach of the Vedda's bow and arrows. On the other hand, another Yakka might be propitiated so as to render the hunter invisible to the leopard, so that the hunter would escape harm.

789 224 Special incantations were supposed to render an individual successful in the chase, so that his aim would be deadly, or that more game would come his way.

753 843 Again, disease or sickness was the direct outcome of certain malign Yakko, who could be propitiated, and this was specially to be considered when a woman was pregnant, so that the evil might be diverted from the unborn child.

241 I was not able to discover from my informant if the Veddas in their primitive times had any definite form of agriculture. It is certain that they were acquainted with rice, but I could not ascertain how it was procured.